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LOCAL NEWS.

Bert Rawlins and H. P. Christian spent Friday in Roswell on Boy Scout business.

Judge and Mrs. S. I. Roberts came in this week from Clovis where they had been visiting for some time at the home of their son, George.

Walter Glover and family were in town from their ranch the first of the week and transacted business here before returning.

Reverend Sellards went up to the mountain settlement of Queen last Sunday and officiated at the funeral of Mrs. Queen who was laid to rest on that day in the cemetery donated to the mountain people by the Queen family.

Tom Runyan is following the example of several other Carlsbad citizens, having bought a house at Lakewood which he is having moved to Carlsbad and will rent. The Service Transfer company is doing the work Sam Montgomery being in charge.

Mr. and Mrs. W. H. Pierce, who have been visiting their daughter, Mrs. Claud Nelson and other friends in this city for a month past, left Thursday for their home in Pomona, California. The family formerly lived in this city and have a great number of friends here who prize them for their real worth and kindness. Mrs. Pierce was honored by a number of social affairs given during her stay.

Mr. and Mrs. Arthur Mayes, of the Black River country, came in from there on Monday and Mr. Mayes took the opportunity to call at the Current office and renew his subscription to the paper, he having been a valued subscriber for many years.

Mrs. Keith, mother of Mrs. Sam Moskin, came down from her home in Roswell Sunday and made a short stay at the home of her daughter in this city. She was accompanied by her granddaughter, little Jane Moskin, who has been at the home of her grandparents since last fall.

Sunday School Lesson

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)
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LESSON FOR FEBRUARY 5

ELIJAH TAKEN UP INTO HEAVEN

LESSON TEXT.—11 Kings, 2:1-18.
GOLDEN TEXT.—"as thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.
REFERENCE MATERIAL.—Mark 9:3-8; II Tim. 4:1-3.
PRIMARY TOPIC.—God Takes Elijah to Heaven.
JUNIOR TOPIC.—Elijah Taken Up Into Heaven.
INTERMEDIATE AND SENIOR TOPIC.—Jehovah's Champion Exalted.
YOUNG PEOPLE AND ADULT TOPIC.—Divine Approval of Faithful Service.

I. God Reveals to Elijah His Approaching Rapture (v. 1).

It was made known to Elijah that he was to go to heaven by a whirlwind. There is a striking correspondence between his life and his home-going. Much of his life was characterized with the rush of the storm, so God chose to take him home to himself in the whirlwind. As a reward for his faithfulness, God lifted the prophet over death into heaven. Elijah did not choose the time of his home-going, but was ready.

II. Elijah's Closing Ministry (vv. 2-8).

Knowing that the time of his home-going was near, he did not change his manner or method of life, but thoughtfully and calmly pursued his customary duties.

1. Visits the schools of the prophets (vv. 2-8). At the Lord's direction he went to give his farewell counsels to the young students whom he had been training and upon whom the future of the nation politically and religiously so largely depended. He made regular rounds in visitation and instruction. Schools were located at Gilgal, Bethel and Jericho. His educational work shows him to have been not merely an iconoclast, but a statesman of a high order.

2. Trains Elisha to be his successor (vv. 2-8). There was a real friendship between Elijah and Elisha, though the one was old and the other young. Elisha came into the life of Elijah in the field when Elijah called him from the plow (I Kings 19:19-21). Elisha clung to his master to the very last in spite of three urgent requests for him to remain behind. These tests were somewhat like those of the Master with Peter (John 21:15-17). The great object was to get him ready to take up the work which Elijah was to lay down. The order of progress of the journey indicates, says Scofield, "the experience of every child of God who enters into a vital experience of God's best. That walk began at Gilgal. The typical significance of Gilgal cannot be mistaken by any reader of Joshua. Gilgal was the place where a redeemed people rolled away the reproach of Egypt (Josh. 5:1-11)."

"The next stage was Bethel—house of God—the place of vision, of spiritual insight, for Bethel was the place where Jehovah gave Jacob the great ladder vision (Gen. 28:1-19). He must go on from Bethel to Jordan. Jordan stands for the New Testament truth, crucified with Christ. There, on the resurrection side of Jordan, the gift of power awaited the prophet."

III. Elijah's Rapture (vv. 9-11).

1. Elijah's request (v. 9). The walk of Elisha with Elijah from Gilgal to Jordan has prepared him for the final question of Elijah before his rapture. Elijah now knew that it was safe to allow Elisha to choose for himself. Elisha made a noble request—did not ask for riches, honor or position. He supremely desired the qualifications which would enable him to worthily succeed Elijah. Curiously enough, however, Elisha performed twice as many miracles as Elijah.

2. The condition of receiving was steadfastness and perseverance (v. 10). He must have faith in the invisible life in order to have power for public ministry.

3. Elijah's rapture (v. 11). It seems that he went to heaven in a chariot of fire enveloped by the whirlwind. Elijah underwent that change which all believers shall experience at the appearing of Christ (I Cor. 15:51, 52).

IV. The Spirit of Elijah Upon Elisha (vv. 12-15).

1. Elisha's cry (v. 12). He cried after Elijah, "The chariot of Israel and the horsemen thereof." This shows the value of a godly man to his country. It implies that Elijah was the true national defense. Godliness and character are more important than armies and navies.

2. Elisha uses the power (vv. 13, 14). He had faith to put the power to test.

3. The spirit of Elijah on Elisha (v. 15). This was confirmed by the sons of the prophets.

A Prophecy of Christ.
And the angel of the Lord protested unto Joshua, saying, Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for, behold, I will bring forth my servant the branch. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.—Zechariah 3:8-10.

Suffering.
There is no suffering in the world but ultimately comes to be ended by God.—A. T. Quiller Couch.

Washington, D. C.—As I stood the other day on Pennsylvania Avenue, that great thoroughfare of the Capital City, and watched, as it moved slowly before me, the grandest funeral that has ever taken place in the world since the angels of God took the body of Moses, and, with "the stars of Heaven for tapers tall," buried that great leader in "a valley in the land of Moab, over against Bethpeor." As I stood there I recalled some of the magnificent funerals of history—of Caesar, of Peter the Great, of Louis the Magnificent, Darius Hystaspes and Cyrus, the Pharaohs and the Great Khan, but all faded into nothingness before the tremendous significance of this procession passing before me, with the highest and greatest of all civilized lands moving humbly, reverently and sadly along in the wake of the dead body of the simple unknown soldier who had given his life—all he had to give—in order that we, his countrymen, might win the war that meant, if we do our duty, the end of all wars for us and those who come after us.

One could not escape the reflection that no other hero, since the awakening mind of man first began to appreciate the higher actions of the individual had ever received honor equal to this. Here one beheld the greatest nation of this greatest age conferring the highest and most sacred honors the human mind could devise, while joining with us the nations of the world had sent their chosen heroes, called from the highest stations, to cross the seas and lay their ancient honors and decorations at the feet of this soldier selected to typify all of our heroic dead.

In thinking of these things it was impossible to keep the mind from turning to the possible identity of this one. Once he had an individuality, a name, a local habitation, but today they are gone. He is our dead, our young men that we lost in the great and cruel war; he is John, our neighbor's son; he is George, who lived in a nearby town; he is Henry, who played ball on the town lot—he is all of these—he is our own personal sacrifice in the cause of liberty and civilization. And we love to think of him as he went cheerfully and earnestly to do battle for the loved ones at home; we can see him doing his simple duties in the camps and battlefields of the army—and then the heroic end, with his face to the implacable foe, dying as he had lived, clean, brave, courageous and with his simple faith in his God. And he has fitting sepulchre, in a great white tomb crowning a beautiful hill, looking down on the placid and historic Potomac flowing broad and free to the ocean; back of him the great white amphitheatre where, in the springtime of each year, the people gather to do honor to the dead who have died in the service of their country; below and across the river the Capitol City, lying white and green in the afternoon sunshine.

The cortege passed, with President, cabinet ministers, envoys and plenipotentiaries, field marshals, generals, admirals, following silently, reverently, as the coffin was borne onward to the tomb. It is now far ahead, but there comes a stirring in the deep crowds, bareheaded, that through the pavements along the great avenue, a murmur, "Here he comes—the War President." Handkerchiefs are out—hats are in air, low restrained cheers, and yet the simple, horse-drawn open Victoria is almost a block away. Cheering a funeral? What can it mean?

To me it meant a complete reaction from the ignoble cruelties that drove from the White House in seeming repudiation the War President who had guided the country thru one of the most perilous periods in all its history. The political lies, the slanders, the personal vilification, such as were suffered by Washington, Jefferson, Jackson, and Lincoln during their lives, are being forgotten. The great crowd saw in him our living casualties of the war, and these he typified, pale, ill, lame, a wreck of his former self. They thought of his efforts to avoid war, of his resolute courage in going in when it could no longer be avoided, of his calm, of his unflinching insistence on the principles of real democracy in fighting the war and making the peace. They remembered the great treaty which was spurned for political purposes by some of those now riding in the places of honor ahead; they remembered Article 8, providing for the calling of a Conference for the Reduction of Armaments—such Conference now in session, called by an antagonist of that same treaty and without reference to its provisions or the provisions of the legislation of Mr. Wilson's party which authorized it. To me it meant that the tide of hatred, lying and vilification had rolled back, had reacted, and left its pale victim on the pinnacle of honor from which no set politicians can ever take him down.



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NOTICE OF CONTEST

10,393
Department of the Interior,
United States Land Office
Contest No. 10,393.

Roswell, New Mexico,
January 7, 1922.

To Joshua M. Conn, of Artesia, New Mexico, Contestee:

You are hereby notified that Albert S. Foster, who gives Lakewood, N. M., as his post-office address, did on December 23rd, 1921, file in this office his duly corroborated application to contest and secure the cancellation of your Homestead Entry Serial No. 038981 made December 27, 1919, for all of Sec. 17, T. 20-S, Range 25-E, N. M. P. Meridian, as grounds for his contest he alleges that entryman has wholly abandoned said land for more than six months last past; has never established and maintained a bona fide residence thereon, and that said abandonment was not due to entryman's service in the Army or Navy of the United States, or the Marine Corps of the U. S., or in the National Guard of the Several States while in the service of the United States, or

any military Service rendered in connection with operations in Mexico, or along the border thereof, or in mobilization camps elsewhere.

You are, therefore, further notified that the said allegations will be taken as confessed, and your said entry will be canceled without further right to be heard, either before this office or on appeal, if you fail to file in this office within twenty days after the FOURTH publication of this notice, as shown below, your answer, under oath, specifically responding to these allegations of contest, together with due proof that you have served a copy of your answer on the said contestant either in person or by registered mail.

You should state in your answer the name of the post office to which you desire future notices to be sent to you.

EMMETT PATTON, Register.
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